HUMANISM EDUCATION: AFFECTIVE CONSIDERATION IN CHARACTER EDUCATION CONCEPTION

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ABSTRACT: *This paper is a conceptual study that aims to describe and map the reality of the concept of education that treats humans as human beings. Humanistic education is nothing but humanity education (humanization) education process which is derived from human thinking. This is in line with the basic meaning of humanism as human education. The procession of humanism education itself has an understanding that the educational process is not only based on intellectual improvement alone, but the capability to explore and increase all its potential, not least the affection which is the integral part of the education process and the improvement of the quality of human resources in the educational context. The establishment of all the potential that exist in self-learners can be realized, if education has penetrated the humanist realm. Education as a process of humanization, derived from the teachings of Islam which is called the humanistic education-Islami.*

KEYWORDS: Education Of Humanism, Affection Education, Character Education

INTRODUCTION

Most people consider that individuals who are able to mingle, dedicate themselves, give benefit, be responsible for themselves as well as others, have personality and have certain skills, regarded as individuals who have been educated, both formal and non-formal (eg, pesantren). Most of the people see that the product (outcome) education to accommodate these interests. If you view the written Immanuel Kant (Susilo, 2001) that education makes the human beings human. It can be said that education makes human beings capable, attitude and think like human beings. With the educational process, the learning experience is created through a dynamic social interaction.

In the context of Islamic education based on humanism thinking, that education is interpreted as the process of making human as human (humanization). In line with the essential meaning of humanism as a human education (Tabrani, 2015). As a religion of humanity, Islam is built on a foundation in the form of humanistic values, and there is no doubt that the human dimension in Islamic education is the education of its oriental. It is unreasonable if it considers humanistic education-Islamic are Islamic education to the west-Westernized (Tabrani, 2014).

It appears on national education goals which explains that a form of education in Indonesia is a form of humanistic education that indicates that humanizing education. In order to realize these goals, concrete and targeted efforts are needed to make the students being personally responsible, either for God, self, community, nation and state (Willis, 2013). Realizing humanist education is not enough simply to optimize the sheer intellectual aspect, required the efforts that encourage learners to improve emotional and spiritual capabilities.

Qur'an as a guide to life, even a few times to explain the urgency of education pattern. In Islam, education is an integral part of science achievement. With knowledge, human beings are able to sort out the truth with unrighteousness, thus making the individuals who are obedient, intelligent, and moral.

Improved and refined potential learners can only be translated into the concept of humanistic education, education that truly humanizing. All

the concept stems from the teachings of Islam which not only focuses on aspects intelektualias education, but also teaches about humanizing education, which is better known as the Humanistic-Islami (Meraj, 2016).

Indonesia is a nation that is growing. As a multicultural nation that has a rich culture, customs and patterns of biodiversity formulating education that can accommodate such diversity. The pattern of education is considered in line with these requirements is character education. The pattern of education is expected to develop other potential learners in the aspect of attitude. Demoralized nation today continues to grow, such as behaviors that do not reflect the culture of eastern Indonesia. During this time, the international community's view of the nation as a nation which has a tradition of courtesy in everyday social life of the community. However, it is contrary to the nation's current condition, it is very rare to find a good tradition and ethics of people who began adapting cultures beyond the tradition of this nation.

Mode education development initiated national character currently has a priority level comprehensive and multidimensional. Therefore, this can not be done unilaterally or government alone, however, the involvement of all dimensions of society in the development of character education effort is needed. Demoralization today, indicating the need for efforts to rediscovery of cultural values of the nation as a whole, or commonly referred to as a kind of cultural revitalization or invented tradition (Hobsbawn & Ranger, 1983) with a national movement involving all stakeholders born of national consciousness.

THE CONCEPT OF HUMANIZATION OF EDUCATION HOUSEHOLDERS

The education and knowledge possessed by human beings is nothing but the dimension that makes the distinction of man with other beings. With education, human beings are able to get the existence of humanity as a whole. Allah has granted the greatest favors, as intelligent beings, resources and effort to be able to experience the process of education. Although essentially, in the perspective of existentialist thought, man is no more a creature born in powerlessness, and bears all the risks of his existence (Tilaar & Nugroho, 2012).

With all the ability of reason and the human being, the human being becomes a free creature without the ties adjacent to the ability and consciousness able to optimize the potential of self and try to develop it to survive, of course it through an educational process, because education is not just transfer of knowledge (Lewis, 2016).

In the practice of formal education, still visible dehumanization phenomenon. Some education practitioners judge, this happens because of the practice of justification and discrimination on the students' focused freedom (Acosta, 2016). The injustice and discrimination mentioned above is nothing but the concept of thinking that the teacher is a central figure in the educational process, the teacher still assumes that freedom will only make the process of unattended omnipotence, which culminates in the killing of the potential akhlakul karimah on the learner's soul. There are so many educational institutions, both formal and non-formal, Islamic education and general education tend to use the concept of education that resulted in the emergence of a generation of Muslims who indisipiner minded monotonous, lacking respect for diversity in the context of religious studies and knowledge that are universal.

In the context of discussions leading to the essence of education, it can not be released on the study of human nature element. Spriritualisme idealism ideology and the ideology of materialism found there are some concerning human nature, namely (Tilaar & Nugroho, 2012):

a.   Humans are creatures who are able to see the difference in him from other creatures, through education;;

b.   Human beings have the potential, and able to develop it (animal educabili);

c.   Despite having a social life together with the animal creatures, humans have separate joints which makes it different from other creatures, namely the attitude value so that they can sort out the good and the bad.

In the process, education is a transformative stage of cultural elements, the personality of someone who will develop, understand and implement the religious aspects of akhlakul karimah and spiritualists, have the skills and the development of the productive potential, as well as private construction completely thus giving birth to the new man has a usefulness (Tilaar & Nugroho, 2012).

The perspective of humanism in the context of education involves the principles of empowerment in the human self, which is interpreted as a free individual without the bond in developing his potential. Education is managed properly in order to produce outcomes with true nature as human beings. Since medieval times until now, there are two main characters that underlies the educational orientation. First, the search for truth-oriented scholastic education which is an orientation. Second, education is labeled as an attempt oriented devotion and welfare of the community. These two things become the embryo of humanism in the educational paradigm (Mu'arif, 2011).

Humanist education with all its advantages, has a tendency to harmonize body and soul perfection with attention to aspects of intellect and spirituality. All educational efforts are made for the development of personality that includes by thought, intention and creativity so that the realization of the development of the full human person.

With all the aspects that support the whole person, the role of humans as part of the social life of the society, will always have connectivity with the community itself. Interpersonal activity is then

formed a humanist education, without getting rid of the social dimension of human (Mu'arif, 2011).

To produce something good and useful in a personal perspective, as part of its rationality, man is free to think. However, sometimes the claims of kindness are often used for personal interests and concerns, even though not all the good he thought would be good for the other private. It is these that give the room the appearance of a diversity of views. There is a positive side of the existence of difference itself, which will open wide opportunities for the discussion room and think back about the good of many. Through discussion and debate, humans are able to understand that there is a social aspect that can not be dismissed. In this position, humanistic has an important role in the social life of a person, whether we are in the bersebrangan or when you are in the same area though.

THE PROBLEM OF MORAL CHARACTERISTICS IN CHARACTER EDUCATION

Character is the way of thinking and behaving that characterizes each individual to live and work together, both within the family, society and country. Individuals with good character are individuals who can make decisions and are ready to account for the consequences of the decisions they make (Suyatno, 2009). Character education is essentially educational value (Kirschenbaum, 2000; Goleman, 2001) which involves aspects of cognitive, feeling, and action. The moral education that produces character consists of three components of good character, namely: moral knowledge, moral feeling and moral action as shown in Figure 1 (Lickona, 1991).

The three components in the character education application must be built up in relation. Moral knowing which includes: moral awareness, knowledge-moral values, foresight, moral reasoning, decision-making and self-knowledge, is the essential thing that needs to be taught to students. However, the extent of moral character education knowing is not enough. For that need to continue up to the moral feeling that includes: conscience, self-confidence, empathy, love of kindness, self-control and humility. Even continues at the most crucial stage, that moral action. Called important because at this stage the motive of a person's drive to do good, looks at aspects of competence, desires and habits that appear. The compilation of three moral components that are interconnected synergistically, become the requirement of actualization of character education in developing the moral intelligence of learners.

Mental intelligence is the ability to understand right and wrong with strong ethical beliefs and act on those beliefs with right attitude and respectful behavior (Borba, 2008). Moral intelligence-based character education into something that is urgent, because the moral intelligence awakened from some of the main virtues which later will assist learners in addressing the challenges of life and full of contradictions. Furthermore, seven main virtues are required for students in developing moral intelligence, namely: empathy, conscience, self-control, respect, kindness, tolerance, and justice (Borba, 2008).

With a design based character education actualized moral intelligence in a systematic and sustained, the students will have a number of useful virtue for himself in the face of all kinds of life challenges, including the challenge to succeed academically. Thus, moral intelligence-based character education is an effort to develop the ability of learners oriented competence of intelligence plus character ownership.

To be moral intelligence-based character education can be implemented effectively, it is necessary to design the conditioning of moral (moral conditioning) as the initial stage of implementation. There are eleven principles that character education can be implemented effectively: (1) developing universal values as the foundation; (2) defines a comprehensive character which includes aspects of thoughts, feelings and behavior; (3) using a comprehensive and proactive approach; (4) creating an attentive school community; (5) provide an opportunity for students to act morally; (6) create meaningful academic curricula; (7) encourage and motivate learners; (8) involving the entire school as a community of moral learning; (9) fosters the moral leadership; (10) engage families and community members as partners; and (11) evaluating the character of a good school to school staff as character educators and learners in the manifest good character (Lickona, 1991).

Design of moral conditioning of the above, the micro context requires character education in schools can be actualized through the four pillars, namely: (1) teaching and learning in the classroom, to implement character education that uses an integrated approach in all subjects (embedded approach); (2) The daily activities in the form of the creation of the school culture (school culture); (3) the activities of co-curricular or extracurricular; and (4) daily activities at home and in the community.

This design shows that in character education requires three base designs in programming that is divided into the following. First, the design of class-based character education. This design is based on the relation of teachers as educators and learners as learners in the classroom. Context of character education is a relational process in the classroom community learning context. Second, the design of character education based on school culture. This design is trying to build a school culture that is capable of forming the character of students with the help of school social institutions so that certain values are formed and terbatinkan in self-learners. Third, the design of community-based character education. In educating, the school community does not struggle alone. People outside educational institutions, such as the family, the public and the state, also has a

moral responsibility to integrate the formation of character in the context of the lives of learners.

Character education will only be effective if the three designs of character education is carried out simultaneously and synergistically. Through this design, character education is expected to play a role in developing moral intelligence in a comprehensive and sustainable.

EDUCATIONAL CONSIDERATIONAL EDUCATION LINIERITY

Affective education is affective domain the entire development process, including: educational attitudes, ethics, beliefs, feelings, especially aesthetics, humanitarian, moral and value. Observation of the practice of formal education in the school at this time, indicating that learning in schools is "the practice of imprisonment" because most teachers are conditioning the teaching and learning activities with certain norms of behavior that are repressive and evaluative. Education does more than just teach students with conventional knowledge and inculcate moral values in students or without pattern, consequently raised the question of fighting between students, bullying, physical or psychological violence at the vocational high school students. Alternative solutions to the problem is the development of affective education model in vocational high schools. Affective education model based on the concept of human relationships rather than based on the concept field of study or thought processes.

Affective education in schools aimed at preparing man filling personality and responsible life, for human mastery over the science, can effect, positive or negative depending on his personality.

Personality or character of the nation that humanists can be formed through education, because education is the most effective tool to sensitize individuals in the identity of humanity, with education will produce human qualities of individuals who have the refinement and soul, have the brilliance of thought, dexterity exercise, and have awareness creation itself. Compared to other factors, educational impact two or three times more powerful in the formation of human qualities (Inkeles & Smith, 1974).

The main purpose of education is to form the human personality in accordance with human nature and the demands of the times. Personality is a very important issue in the nation and character building.

Personality is something very complex. Personality theory is a science that discusses systematically about human beings individually. Psychologists do not yet have an agreement on the definition of personality. However, there are some definitions that can be used as a reference. Personality as part of the characteristics of the individual habits of behavior that are significant in dealing with others

(Lanyon & Goodstein, 1997). Personality as a pattern of behavior and a typical way of thinking, which determines one's self-adjustment to the environment (Atkinson, 1983). Typical question is the consistency of behavior that people tend to act or think in a certain way.

Personality can be interpreted as an expression out of knowledge and feelings experienced by a person subjectively. Personality refers to the overall pattern of thoughts, feelings and behaviors that a person uses in their adaptation efforts.

Humanist personality is the overall pattern of thoughts, feelings and behaviors that a person uses in their adaptation efforts with based on affection (human being).

Humanist, not just the acquisition of knowledge, but also thrive in the beauty and morals, including: people who do his job properly and well behaved. That idea is the foundation of education humanist moral / value.

Educational value not just take place in schools, but also in everyday life. Therefore, values or moral education in schools will be successful when associated with life in society. Educational value should not be a program or a particular subject, such as drawing lessons or English but rather a dimension of the whole enterprise of education (Sastrapratedja, 1996). Learners live in the real world of life on the environment and must be able to live functional and societal (sociatable) (Djahiri, 1985). And moral values espoused in real life is a value that is essential / important that the community requested.

If the school or the teacher forgetting the real value and only develop essential values of the ideal course, the main danger is the birth of the future and the next generation of citizens who are frustrated, because the values that are embedded (provision of school) with a different reality. Thus the question of education is the affection of the whole development process of the affective domain, including: educational attitudes, ethics, beliefs, feelings, especially regarding aesthetics, humanitarian, moral and value.

Affection humanist education involves all elements of affection beginning of their stimulus in the form of new information which may lead to changes in beliefs, attitudes, values, moral standards, goodwill (the level of commitment) and ending with the new behavior.

In the educational process of humanist affection, teachers are required to have the competence of the ability to: (1) present specific examples of common values and be able to explain how they differ from personal values; (2) describes the characteristics of a class that enhances learning affections; (3) describes the basic principles of learning affection and show by example how it can be applied (Jarolimek & Foster, 1989).

Humanist teachers motivate students through mutual trust. Humanist teachers will not force

learners to do something that is not wanted.

Planting the value of life at the school have been carried out through religious education, citizenship education and Pancasila. However, because the learning that takes place in educational institutions is less meaningful for students and the value system in society that do not conform to the standard values taught in educational institutions and therefore has not become a role model for students, the subjects planting values are not able to produce the output of education relevant to the global demands , about the value of life. For example: increasingly low tolerance, rampant violence, freedom meant no boundaries, and the lack of honesty is the effect of the failure of the formal institutions of learning in education.

Therefore, planting the value of life must exist in the affective education in schools, although not necessarily in the form of subjects, but can be integrated within subjects. The most important thing is how the teachers inculcate in students through affective education is taught in schools and for students to learn about the value of life to give meaning (irianto, 2003).

Affective learning outcomes can not be achieved with a lecture or demonstration (Nasution, 1989). As an illustration that affection education can not be achieved by lecture methods is that a student studying science and technology can imagine that what he learns from science and technology extends from the greatest sizes such as the universe to as small as electrons. Student awareness emerges that he is small meaningless in this vast universe, consequently the student becomes a humble humanist human being.

Another example of the chemistry lesson, which discusses that the temperature affects the reaction rate is understood and interpreted by the students, then surely there will be no more students who play firecrackers, let alone bringing large numbers of firecrackers on the bus during the hot day because it will explode and make people difficult other. The implication of affection education will bear the character or personality of a humanist, as it will be born students' awareness of tolerance and compassion.

There are several models of education affection that can be developed in educational institutions, among others: (1) the model considerations, the assumption is: life for the benefit of others is liberating experience (of egoism), just by giving consideration to others, we can realize ourselves completely . Fundamental human needs is to get along in harmony with others, give and receive love; (2) the rational development model, the assumption is the value of standards, norms, principles, criteria for determining the price of something, and the value is not a private matter, as related to others.

Some of the approaches that can be selected in education affection, namely: (1) evocatio, spontaneous expressions of approach, where students are given the opportunity and complete freedom to express comments, feelings, judgments and views on something; (2) awareness, awareness approach with a way to correct, to clarify his or values of others / public through an activity; (3) moral reasoning, the approach used to search for moral clarity through the stimulus in the form of a dilemma (a thorny problem) expressed by teachers to students; (4) comitment approach whereby students deal since the beginning has been asked to determine or agree on the attitude and mindset based on certain benchmark; (5) union, the approach to integrate themselves in real life or stimuli designed teachers (Douglas cited Djahiri; 1985).

Consideration on adaptive learning approach is designed as an alternative study that attempted to link learning activities of students with the experience of living with other students to be tolerant and not selfish. Affective education model is applied to overcome the limitations of the ability of teachers to keep abreast of the students outside the classroom, and the diversity of the student's perception of humanism.

Togetherness experience in group work to be tolerant and not selfish for students through adaptive learning approach very important consideration, because it can integrate elements of knowledge (cognitive) towards work and attitude towards work (affective). Experience for students working together is very meaningful because it can give a real picture of life in the community.

In consideration of affection and rasioalitas learning, the teacher acts as a learning coordinator (LC), which acts as a moderator or facilitator and motivator. Description LC tasks are: (a) formulate goals that are consistent with the interests of students; (B) determine the area of affection pembelajaan considerations, identifying learning resources; (c) capture interests and needs based on accumulated experience; (D) integrating the knowledge of the students with information about the consideration (love and tolerance with other students) and rationality (no right of other students); (E) monitor the progress of learning, searching for the right solution. Teachers who succeed in affective learning is teachers who are able to interact with students, think flexible, able to understand and appreciate the students' thinking.

Indicators of successful implementation affective learning through considerations and adaptive rationality on the subjects are: (1) Establishment of knowledge and tolerance and unselfishness students; (2) The development of products / activities affection theoretically and empirically tested.

CONCLUSIONS AND SUGGESTIONS

Education that develops the character is a form of education that can help develop an attitude of ethics, morality and responsibility, give love to the students to show and teach good character.

It provides long-term solutions that lead to moral issues, ethical and academic is a concern and at the same time growing concern in society. Protégé can judge which one is really, really care about right, and do what they believe to be the true despite external pressures and temptations from within. Education will effectively develop the character of the students when the basic values of ethics serve as the basis for education, using a sharp, proactive and effective approach in building and developing the character of the students and creating a caring community, whether in the family, school, or community as a community who share a moral responsibility for education that develops character and consistently loyal to the basic values that brought together. Character education can affect the noble character of learners if done integrally and simultaneously in family, class, school environment, and society.

First in the family environment, parents in this case have a role to instill the value of the character that becomes the habit of children to behave well according to religious norms and norms of behavior that can appreciate himself and others.

Second, the class-based character education. Teachers as educators and students as learners in the classroom. The context of character education is the relational process of the class community in the context of learning. The teacher-learner relationship is not a monologue, but a multi-direction dialogue because the class community consists of teachers and students who are both interacting with the material. Provide insight and understanding of the true virtue of this occurred in the context of teaching, including in it also is the realm noninstruksional, such as classroom management, class consensus, and others, which helped create a comfortable learning atmosphere.

Third, character education based on school culture. This design tries to build a school culture that is able to form the character of the students with the help of school social institutions for a certain value is formed and terbatinkan in students. To embed the value of honesty is not enough to give moral messages to students but also this moral must be strengthened by the creation of a culture of honesty through the establishment of a firm and consistent school rules of every dishonest behavior.

Fourth, community-based character education. In educating, the school community does not struggle alone. Communities outside educational institutions, such as families, the general public, and the state, also have a moral responsibility to integrate the formation of characters in the context of their lives. When state institutions are weak in law enforcement, when those who are guilty never get the proper penalties, the state has educated its people to become human beings who do not appreciate the meaning of social order together.

First, the family needs to pay attention in shaping the character of the child starting from the child is still in the womb. Prospective parents should give attention in preparing children's character by maintaining the behavior of parents ranging from speech, behavior, food consumed by mothers derived from the halal and nutritious and religious practices better. Similarly, when children are born parents also continue to instill values with examples of daily parenting behavior with noble character.

Second, school as the second place of the family environment also needs to create better conditions in providing the character formation of learners. Schools need to create a relationship that with learners by treating gentle but still in a disciplined condition to learners. Schools encourage children to remain creative without any pressure and reward students who are performing otherwise for students who violate school rules should be subject to sanctions that can provide learning so that learners understand that what is done is not true. Exemplary teachers need to be created because the teacher as a central figure who at all times in the school to the attention of learners so that the behavior of teachers ranging from speech, the appearance is always awake in shaping the character of learners.

Third, character education should also be the involvement of all components of the nation in this society where the child's environment is located. This means that the role of the community of the environment, mass media, in shaping the character of the child so that all components of the nation take responsibility in shaping the character of the child to be self-sufficient to be human beneficial for himself, his family and nation.

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